

نور افشا
مک
خدا
اینگیل کی
سی متعلق
م-برکتیں
یکودیلون
اس-اس
م-معانی
م-زندگ
می-می
کا انجیل
م-دوس
م-دنیوی
م-ابدی
م-م
اور بزرگ
اور خدا کی یاد
بیشمار برکتیں
برکتوں کا
اول ہم
دی آئندہ
میں کہ
کے
برایا گیا
بنائی گئی

SUPPLEMENT TO THE NÚR AFSHÁN

Vol. 3. FRIDAY:—JUNE 30th, 1899. No. 26

Editorial Notes

The Gods of Ancient Europe is the title of a new book published by the Christian Literature Society for India. It contains a brief account of the mythology of the ancestors of the present Christian Nations of Europe. The introduction of Christianity leading on to the eventual overthrow of the hierarchies of European Paganism is illustrated in a striking manner. It is wonderfully suggestive of what is now going in India.

Of the attempts made to purify ancient European Paganism the writer says, "Some of the philosophers tried to check the progress of Christianity by purifying the popular heathenism, and copying several of the features of Christianity. The immoral stories about Jupiter were treated as allegories, and spiritual meanings were given to disgraceful rites. Heathen priests, like the Christian were to instruct the people and exhort them to holy living. The heathen like the Christians were to care for the poor. "All Christian conceptions," says Uhlhorn, "expiation, purification from sin, regeneration, were now to be met with among the heathen, and the goal of their mysteries was redemption." "The heathen now believed that they possessed, and, that in a much purer form, the excellencies which Christianity was conceded to contain, without its

defects." That Christianity triumphed over every obstacle and gradually spread over Europe is now a matter of almost ancient history.

Touching the present movements to establish a Neo-Hinduism which will bear the light of the nineteenth century, the writer says, "A Bengali novelist has tried to whitewash Krishna, holding him up as the embodiment of all virtue. A correspondent of *The Hindu* styles him, the "holiest teacher that ever trod the earth."

"Hindu reformers may regard their efforts with the same complacency as those who sought to reform Paganism in ancient Europe, but the results will be the same."

On the subject of a national religion, the writer shows that a national religion cannot be the true religion. God is the God of all nations and not of any one. The European nations gave up their national faiths and accepted the religion of the one true God.

"Of all false patriotism that is the worst which seeks by sophistry to defend erroneous beliefs, because they are national. It promotes hypocrisy and disregard of truth among its advocates, while it is a grievous wrong to their ignorant countrymen, tending to perpetuate the reign of superstition."

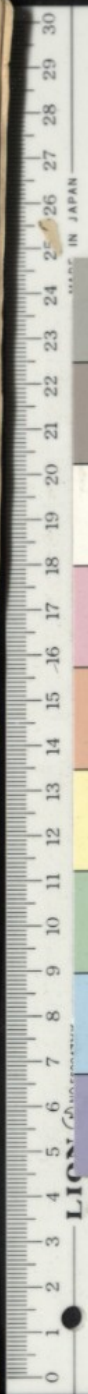
This book is well worth the careful study of all young men in India.

The *Arya Patrika* quotes a passage from the *Hindu*, with evident approval, giving reasons why Christianity is losing ground in India. Strange it is that a large reinforcement of missionaries instead of appearing like an advance in the Missionary Work is actually pointed to as evidence of failure!

It is said that people usually see what they want to see. The Presbyterians may however congratulate themselves upon important successes, not only in the conversion of many thousand Hindus, Muhammdans and others but in receiving the recognition of the *Arya Somaj* in its use of so large a section of its Westminster Shorter Catechism in its Catechism No I. And yet the *Patrika* stoutly maintains that the *Somaj* is not indebted to Christianity for one single doctrine.

To be sure the claim is set up that all this doctrine is to be found in the Vedas. In like manner Dayanand claimed that railways, steam engines and many other modern inventions were known to the Vedic writers. The fact remains, however, that Vedic engines and Vedic railways and Vedic Westminster Catechisms were unknown to the Hindus of the 19th century until they were introduced by Christian brawn and brain.

"No man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled and the bottles shall perish."



Current Thought.

THE BEGINNING AND PROGRESS
OF SPIRITUAL LIFE.

BY BISHOP H. W. WARREN, D.D., LL.D.

Paul knew as much of the power of spiritual life, of its inspiration for bi-continental work, and of its third Heaven joys as any man. He devotes the first part of his Epistle to the Ephesians to a delineation of its height and excellences, declaring that our present powers are not sufficient to see them, and that the eyes of one's understanding must be supernaturally enlightened to know the riches of the glory of God's inheritance in His saints. He surpasses all philosophers and optimists and poets in depicting ideals and possibilities for men, and then at the close of the third chapter carefully details in order the steps by which this life is attained.

First, since he expects results that are clearly superhuman, he prays that his Ephesians may be strengthened with might by God's Spirit in the inner man. He has before told us that the mighty working of the same power that raised Jesus from the dead and set him on high, above every name, the same power is ready to be exercised toward us. We are mocked by no ideals without the power of achievement.

This is God's first dealing with every soul, and before conversion. Conversion is to result in something higher than God Himself can create, something as great as God and man together can make. There is to be co-operation. This process is wholly natural and scientific. The babe to become a man must be strengthened in the inner man by food thousands of times; to become a scholar, must have mind strengthened from without as often. How different the man, strengthened by God, is from the weakness of himself. Peter a-

lone cannot face the truth in the lips of a servant girl; strengthened of God, he can face all Jerusalem. Christ told this weak man that when he was converted he should not only have strength for himself but enough to strengthen his brethren.

This matter can be experimented on by anyone in regard to any daily duty or personal work, but especially it is meant to prepare one for the next step of spiritual life—viz., exercising faith enough to have Christ dwell in the heart. Faith is too great an act to be done alone, without a previous strengthening by the Spirit. It is a kind of enicide, a total, irreversible, affectionate surrender of one's self to God. The beggar must dive out of the realm of life into that of death if he would rise a prince with his pearl of great price.

This surrender is not a passive, but an active one. It is not a surrender of an empty fort but of all the forces inside, to be immediately enlisted and used to the utmost of their power on the other side. This is what makes faith so hard, and out of reach of one's self unless aided by divine power. It may be easy for a man to say, "I give up, I will cease fighting against God," but the hard thing is to heartily enlist on the other side, put on the uniform, face about, look up to another flag and charge against the side he lately served. But Paul knew what he was advising his Ephesian brethren; for he was directing them according to his own experience. When he began his spiritual life he did not wait to say, "I surrender," but the first word was, "Lord, what will Thou have me to do?" He offered his services and awaited orders.

It is only when the soul is God's own, in all its possible activities, that He comes into it. But He is so eager to come that He is willing and anxious to do the necessary preliminary work of strengthening its powers.

After the indwelling of Christ in the heart the subsequent work will be easy, and will have no unexpected features except those of richness and power.

It is not possible to restate the next stage of development in words of equal strength. But two things compel attention. First, that the thorough comprehension of the length, breadth, depth and height of the love of Christ passes all knowledge received by other faculties. Since God's essence is love (and not know-

ledge or science), of course therein will be the highest possible life. Other ranges or life are created and important, e.g., physical, intellectual, volitional; but the affectional is highest. This joins man to God. He that dwelleth in love dwelleth in God, and God in him.

Oh, 'tis delight without alloy,
Jesus, to hear Thy name.
My spirit leaps with inward joy,
I feel the sacred flame.

The second thing that compels attention is the due order of development of the various faculties. It should be love first, knowledge, etc., afterwards. After comprehending the love of Christ we may be filled in every other faculty with all the fulness of God. Knowledge may grow from more to more, beauty bloom, melody flow, and God may work in us to will, because we being in His likeness in essential being, all His attributes may be added to the limit of our capacity. No one can be filled in other faculties with all the fulness of God till he has been made perfect in love.

Paul's mind is too methodical to proceed in any other order than the right one. The alphabet precedes the reading of words, the four simples of arithmetic precede algebra. John fallen as dead at the feet of the resurrected Christ must feel the strengthening right hand lifting him up before he can be taught the meaning of the expressive symbols of the spirit word. And every man must, before conversion, be strengthened with might in the inner man in order to exercise faith enough to bring Christ's indwelling in the heart in order that he may fully comprehend with that strengthened heart a love that is beyond the knowledge of any other faculties, in order that the filling of all other faculties may follow.

ISRAEL ZANGWILL.

The Jews are a remarkably intellectual race, and they have given the world a large number of eminent scholars, literary men, statesmen and philanthropists. When we consider that their advantages are comparatively few, and that they are not a great people numerically, we cannot but be surprised that so many among them have become illustrations and have added largely to the world's knowledge.

Prominent among Jews of to-day is the eminent novelist, Israel Zangwill. He was born in a poor hovel of the Whitechapel Ghetto, London, about thirty-six years ago. His childhood was passed in wretched

poverty, and to those early years, undoubtedly, is he indebted for the knowledge his writings exhibit of the terrible wretchedness that is the lot of the poorest and most despised members of his race. His parents set their minds upon educating the boy, and at a very early age he was sent to the Jews' Free School in the East End of London. He was a remarkable scholar and carried away many of the prizes. The attention of one of the Rothschilds was directed to him, and he was offered pecuniary assistance, to enable him to make a good start in life. But young Zangwill refused the offer, and declared his ability to make his way in life without the acceptance of charity. In time he became a teacher, and although his salary was very small he managed to secure a fairly good income by contributing to periodicals. His first journalistic work was the writing of jokes for a society journal. In conjunction with another teacher, he wrote a book entitled "The Premier and the Painter," which appeared with the name of J. Freeman Bell upon the title-page as author, this pen name being suggested by the words, "Jews' Free School, Bell Lane." This work drew no attention worth mentioning but his next production, "Doctor Grimmer," brought him some fame and introduced him to a circle of quite well-known literary men. He gave up teaching and became editor of a satirical paper called "Ariel" which however, soon ceased publication. He then became editor of the "Jewish standard." Shortly afterwards he wrote "The Master," and the work was followed by "The Children of the Ghetto," a production which placed him among the world's best writers. His name at once became famous in England and America, and his great ability was universally recognized. His more recent book, "The Dreamers of the Ghetto," a sequel to "The Children of the Ghetto," is a great work, but the latter is undoubtedly his best production. His books exhibit interesting phases of life among the poor of his race, and ought to do much to show Gentiles that the Jews are a people who are deserving both of sympathy and respect.

Mr. Zangwill has a distinctively Jewish face, and no one could mistake his nationality. He is said to be very eccentric and to enjoy being thought peculiar. With his own race in England he is not popular. The poor class of Jews consider that his description of life a-

mong them is such as to lead to their being ridiculed. Orthodox Jews think he has not done justice to their faith and they look upon him as a renegade and refer to him as an unbeliever. But Zangwill is deserving of the respect and love of his race, for his writings will do much to bring Gentiles to appreciate the Jewish people and to realize the excellence of their national characteristics.

Mr Zangwill has been asked to state what he considers the best passages in his writings. We will quote three: "Art is Truth seen as Beauty" (from "The Master"); "The Jewish Mission will never be over till the Christians are converted to the religion of Christ" (from "The Dreamers of the Ghetto"); "Every poor man is a rung in the Jacob's ladder, by which the rich man may if he is charitable, mount to heaven" ("The King of Schnorrers"). The book from which the last quotation is made is one that several critics consider his best work next to "The Children of the Ghetto." It is gratifying to state that the Jews of America are beginning to appreciate his works and that the American Jewish press is aiding in making them known to Jews everywhere.

THE GREEK CHURCH.

THE recent going over of a large body of Nestorians to the Greek Church reminds us that this great Church is growing in numerical strength, and bids fair to extend its influence largely in Eastern Asia in the near future. We cannot regard this prospect with gratification. Were we shut up to a choice between the Romish Church and the Greek, our preference would be for the former. To a far greater extent than the former the latter regards religious ceremonies, sacraments and usages as magical means for securing the assurance of salvation. The Greek Church is more than a State Church in Russia; it is a theocracy, divine reign of "Holy Russia," animated by a passionate desire to Slavonize the east and west. It is also a chief means of maintaining the unconditional supremacy of the Tsar, and sternly antagonizes all freedom of religious thought. It is with this corrupt and vicious form of Christianity that some prominent Anglican leaders have been coquetting in late years with a view to reunion, that chimera which has such fascination for many ecclesiastical minds in these days.

A very old lady, who is not rich has always seemed to be able to give money to every good cause. Some one asked her how it could be. She said: "When I was a child my mother told me of Jacob and his vow. Then she gave me two little purses, and a small account book, and on the first page she wrote, 'For the Lord: from every dime one cent, from every dollar one dime. Since then I never lacked something from which I could give one-tenth to the Lord.'

Mr. J. M. Barrie, the Scotch story writer, says: "Money may always be a beautiful thing. It is we who make it grimy"

Telegrams

Various preparations are being made at the Cape to facilitate the speedy movement of troops. The *Daily Telegraph* announces that Lieutenant-General Sir Redvers Buller will command the forces in the event of hostilities against the Transvaal.

In the House of Commons to-day, Mr. Wyndham, Under-Secretary for War, introduced a Bill to raise four millions for the purpose of arming the defences abroad with heavy guns and for the erection of barracks both at home and abroad. The Bill, he explained, was merely a continuation of the policy of 1897, and there was no new departure.

It is generally understood that the Dreyfus case is the real cause of the difficulties in forming the new Cabinet. Politicians are shirking the probable consequences of the next court-martial, as the military element is still violently anti-Dreyfus.

The *Daily Mail* says it has practically been decided to increase the number of troops at the Cape to forty thousand, India contributing fifteen thousand.

Replying to Sir W. Wedderburn in the House of Commons to-night, Mr. Chamberlain said Government had used every friendly means with the Transvaal to secure equitable treatment for Indian residents, but this matter was one of a number on which Her Majesty's Government and the Transvaal were not in accord.

Despatches from the Soudan state that the friendly Tagallas have attacked the Khalifa and his followers, numbering about three thousand, near Sherkeila. Many Dervishes were killed and their only gun captured. The Tagallas now surround the Khalifa, who has taken refuge in the hills.

M. Waldeck Rosseau has formed a Concentration Cabinet, taking himself the post of

Minister of the Interior, with General Gallifet as Minister of War and M. Delecluse as Minister of Foreign Affairs. M. De Laisant as Minister of Marine, and M. Delcraix as Minister for the Colonies. The Socialists Millerand and Boudin have been appointed Ministers of Instruction and Works respectively.

London, June 22.

The Commissioners sent to Apia by the three Powers have abolished the kingship of Samoa, and appointed a Provisional Government composed of the three Consuls—British, American and German.

Allahabad, June 23.

London June 22.—Several leaders of the Church of Scotland, headed by the Right Hon'ble J. A. Campbell, Member of Parliament for the University of Glasgow, interviewed the Secretary of State for India privately yesterday on the subject of the grievances of Presbyterian chaplains of the Indian army. They demanded that churches, clearly intended for Protestants and not for Anglicans only, should, even though consecrated by Anglicans, be transferred from the jurisdiction of the bishops to that of commanding officers of stations. Otherwise they asked that special chapels should be provided. Lord George Hamilton replied in a sympathetic manner, and said the India Council would consider the matter. Mr. Campbell will put a question in the House on the subject before the end of the session.

Bombay, June 23.

Admiral Dewey arrived at Colombo yesterday. He said he expected to hear of a settlement in the Philippines at Colombo, but declined to discuss the situation. His health has improved, but he intends to recruit in the Mediterranean and to arrive at New York in October.

Madras, June 22.

The faction riots in the South seem to be at an end, for the present at any rate on a big scale, but reports of petty riots, assaults and arson are still received from many places, and attributed to old offenders or known deprecators as they are termed, of whom the Maravar community has no lack. It now appears that the Tinnevely authorities were warned of the approaching trouble by more than one missionary one nearly protesting to the Collector against the apathy of the authorities in view of the threatened attack on Sivakasi. This gentleman was informed that he was unnecessarily alarmed, and another missionary saw the large Maravar crowds hovering round Chinnipuram on the 4th instant. The following day he drew the attention of the authorities to the seriousness of the situation, but the warning was unheeded, and the village was burnt and looted on the 8th. The District Magistrate appears to have completely failed to gauge the seriousness of the situation, notwithstanding the warnings. He was new to the district, but this ought to have made him over-cautious. His hurrying away on three months' privilege leave, even after the outbreak at Sivakasi, is inexplicable, and an explanation of his conduct will no doubt be called for by Government. If the matter had been taken firmly in hand at the commencement, much bloodshed and outrage would have been prevented.

London, June 23.

It is now stated that not more than five hundred troops are going to the Cape at present.

Later.

A statement telegraphed from South Africa relating to the exodus, gives 7,580 as the

number of people, mostly women and children, who have left Johannesburg during May and June.

London, June 23.

The Cabinet formed by M. Waldeck Rousseau is combining such markedly differing elements, that it astonishes every body. General Califfet has been selected for Minister of War to restore discipline in the Army.

Paris, June 23.

The new Cabinet has decided to remove a number of superior officers for their actions in connection with the Dreyfus case contrary to military discipline.

Madras, June 23.

Trouble seems brewing in Nansannier Taluq in the Tinnevely district, which is the home and training ground of a class of desperate characters, chiefly dacoits. The cause of the recent riots now seems not due wholly to the outraged religious susceptibilities of the Maravars in connection with the presumption of the Shanars. Some other cause would seem to be at the bottom. Thirty sepoys have been sent to Nansannier to preserve order and nine troops of police are arriving at Tinnevely and Palmettiah ready for emergencies. There are now in the district three and a half companies of the 27th Madras Infantry, besides special police in the several districts.

London, June 21.

Public meetings are being organised throughout the Cape in support of Sir Alfred Milner's policy on the Transvaal question.

Replying to a question in the House of Commons last evening, Mr. Wyndham Under-Secretary of State for War, denied that it had been decided to increase the troops at the Cape to 40,000.

The Free State Volksraad has voted a sum of £75,000 for the purchase of guns and munitions of war.

The military authorities at Cape Town are arranging to secure transport in the event of the necessity for a movement of troops.

London, June 25.

The steamship *Tantallon Castle*, which sailed last week for the Cape, took a hundred tons of cartridges and loaded shell for the companies of Infantry mentioned in the message of the 23rd. A number of troops under orders for the Cape will sail on the 8th July, and two officers and 75 men of the Army Service Corps have been ordered to hold themselves in readiness to proceed to the Cape.

The Right Hon. J. Lloyd Wharton, Member for the Ripon Division of Yorkshire, speaking at Wensleydale, said he knew the Government were most averse to war, but they must meet stubbornness with stubbornness, and there might come the arbitrament of war.

The three Field Batteries of Artillery which are under orders to proceed to Natal will leave in July instead of August.

London, June 25.

The latest despatches state that the Khalifa has moved to Kharbuda to find food. The friendlies have surrounded him on all sides, and the Dervishes are continually deserting him.

London, June 24.

The Democratic State Convention at Kentucky has resolved on a platform including

free coinage of silver at a ratio of sixteen and the Convention has expressed confidence in Mr. Bryan and denounced Protection.

London, June 26.

Various reports are current pointing to active mediation on the Transvaal question on the part of the Cape Africander leaders and the Orange Free State's politician. It is reported that President Kruger is submitting to Sir Alfred Milner a proposal granting the franchise to the Uitlanders after six years' residence with retrospective effect, and the abolition of the present naturalisation clause.

London, June 27.

Mr. Chamberlain, speaking at Birmingham last evening, said Government took full responsibility for Sir Alfred Milner's action on the Transvaal question. The counter proposals made by President Kruger were not even a fair instalment towards reform, and no proposal would be acceptable that did not give the Uitlanders immediate and appreciable representation.

London, June 26.

Russia has assigned thirteen million roubles for improving Vladivostok, and expends two millions for this purpose. Forthwith the German delegates to the Peace Conference at the Hague have definitely opposed the Russian proposal for the suspension of armaments.

London, June 26.

A Ministerial declaration made in the French Chamber of Deputies to day admitted that the Cabinet was of composite parts, but had been formed for the defence of the Republic, and was above minor differences. A stormy debate ensued, confidence in the Government eventually being voted by 263 against 237.

Karachi, June 26.

To-day's returns are blank.

Bombay, June 27.

The attacks numbered only 1, and deaths 10; total mortality 95.

FURNITURE, RUGS, SHOES.

Office desks—square top, green baize, 5½ ft. by 3 ft.—two drawers and four doors with lock. Price Rs. 30

Crokanole Boards with men, Complete, Deodar wood Rs. 6. Shisham or Toun Rs. 9.

Also orders taken for Persian Rugs and shoes of all kinds.

RATES OF SUBSCRIPTION.

Combined Paper (Urdú Rs. 2/8/- English Supplement Re. 1/-—Rs. 3/8/-)

Supplement Re. 1/11/- (Postage 13 annas—Rs. 2/8/-)

Two Copies in one Cover Rs. 2/2/- and Rs. 3/2/- each.

Three Copies or more in one Cover Rs. 1/12 and Rs. 2/12/- each.

Subscription rate in England 4s. and 6s. America \$ 1. and \$ 1. 50.

For Students ordering through the Head Masters or Superintendents of all Schools Rs. 1/8 and Rs. 2/4 each.